

Men and Missions

◻ LAYMEN'S MISSIONARY MOVEMENT ◻



UNDERWOOD AND UNDERWOOD

THIS MONTH—INDIA AND MALAYSIA

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

The Mosque of Jama Masjid—Delhi, India

ON a slight elevation in the outskirts of Delhi towers the largest Mohammedan mosque in the world, the Jama Masjid. It was erected in the seventeenth century and is a splendid specimen of this type of architecture. The entrance to the mosque is through an open court of more than 450 square feet paved with granite and inlaid with marble, while the interior measures 261 feet in length. From the entrance court a splendid bird's-eye view of the city is to be had.

The curiously rigged camel wagons in the foreground are a common sight about the city. Though not over speedy in their rate of travel these creatures have proved quite satisfactory for the necessary hauling to be done in a city where no one is ever in a hurry.



NATIVE SOLDIERS ALONG THE NILE

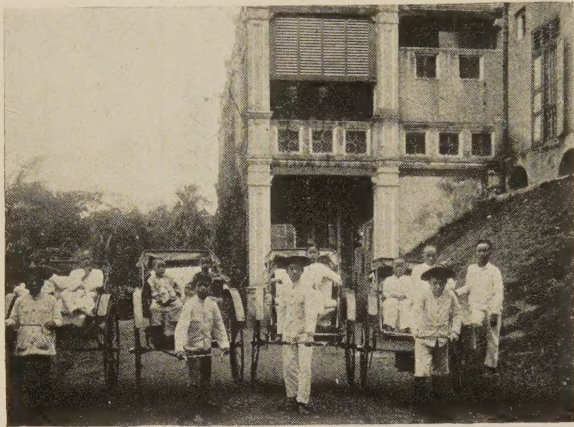
THIS COMPANY OF WELL TRAINED TROOPS IS REPRESENTATIVE OF THE LARGE NUMBERS WHO ARE TODAY READY AND PRIME TO FIGHT THE CAUSE OF THE ALLIES IN EGYPT.

IN THIS ISSUE OF MEN AND MISSIONS MR. STEPHEN TROWBRIDGE BEGINS AN ABSORBING STORY OF THE EXPERIENCES OF DANIEL THE THANKFUL, A SOLDIER IN THE KHEVIVE'S BODYGUARD A FEW YEARS AGO. SEE PAGE 267.

Around About Malaysia

(See Page 265)

SCHOOLBOYS PLAYING IN FRONT OF
OLDHAM HALL



THE boys have persuaded the coolies to let them pull each other around in the rickshaws for a while. In Singapore each wagon is made to hold two passengers.

The well equipped building is but part of a fine system started by Bishop Oldham to give a Christian education to the motley native population, which includes Chinese, Japanese, Filipinos and a host of other nationalities. No city in the world perhaps, is more cosmopolitan.

This month MEN AND MISSIONS is fortunate in being able to give its readers an article by Bishop Oldham which tells of this interesting work.

FISHERMEN'S
HUTS

A VILLAGE built on stilts is this little colony near the entrance to Singapore. The men use the thatched roofed houses both to store their boats in and for living purposes. There are many such poverty stricken settlements on the outskirts of the city, which need desperately to be reached by Christian missions. The missionaries have already accomplished much, but here as everywhere on the field today the situation has been made especially difficult by the war.



A CENTER OF CHRISTIAN CULTURE

THE Methodist publishing house in Singapore is one of the largest Mission presses in the world. It is the distributing base for all Malaysia.



Men and Missions

° LAYMEN'S MISSIONARY MOVEMENT °

May 1918

Vol. IX. No. 9

The Soul of the Nations

LET us not forget the soul of the nations." This is the appeal now being made by the Federal Council of Churches for relief to be sent from America to sustain the Protestant churches of France and Belgium. War's devastating hand has crushed them low, but now if ever is the spiritual help which they can give their people vitally needed. America gives liberally to help feed and clothe the innocent victims of the Hun, let her give as liberally to restore the spiritual food and shelter for which they are suffering.

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Put Your Giving on a Regular, Proportionate Basis

FOR many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a centuries old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "how much shall I give of my money?", but, "how little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of *proportionate* giving are the solution for lax church finances and for lax principles of giving on the part of the individual church member. Not confined to any one denomination, this movement is taking in all denominations with varying rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars and others of like import.

The Laymen's Missionary Movement proposes to emphasize this year the principles and need for the practice of Christian stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis.

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Only One Way Out

PRESIDENT WILSON'S Baltimore speech of April 6 rings true. We are not and shall not be vindictive. We do not hate. But, so help us God, we shall do all that justice and righteousness require of us to overthrow tyranny and establish peace in the earth.

The man, or woman, who would seriously propose any other course than that requiring relentless force, is under the circumstances, a traitor. We do not hesitate to write the word. We are pouring out our millions of money. We are giving our men and women without number.

Shall we throw the one away and desert the others? There has not been a time since Germany started this war when it was safe to parley, and certainly it is not safe or sane now.

The government cannot too quickly put a stop to all actions and utterances, spoken and printed, that tend in the least to weaken our efforts, to destroy our morale, to compromise us with such a foe. Surely we shall not longer permit ourselves to be put in the position where it may be fairly said that we are shooting our men—possibly our own sons—in the back! We are not now considering the abstract question as to whether war is right or wrong. There can be no question as to our present duty, and every Christian in the land should volunteer to help in any and every way during this mighty struggle.

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The Bene-Israelites of Bombay

IN India, the home of motley races and tongues, there dwell not merely "Jews," as we are used to lump them in the West, but five distinct kinds and communities. There are the European Jews, few in number; the Yahudi Community made up of Jews from Bagdad, Jerusalem and Persia; the Cochins; the Black Jews or those of mixed descent and the Bene-Israel who are settled principally in Bombay.

This latter community claims to be descended from a handful of Hebrews from Palestine who many years ago were shipwrecked on the shores of the Konkan. Here they were forced to do manual labor for a living and to adopt the language and dress of the people among whom they were thrown. Throughout the years, however, they have remained faithful to their religion, and have also become of late years highly educated. The largest colony of these people is to be found in Bombay, but they are also scattered in Poona, Karachi, Thana and other places, numbering in all about 15,000. The Bene-Israel have just published a year-book which claims to give the first authentic account of their history, and makes intensely interesting reading as well. This little known community has had a precarious hold on existence, but it has persisted nevertheless.

The Baptist Million and Others

REPORTS indicate that the movement inaugurated by Northern Baptist laymen in January will be successful and that by May 1 it will be possible to report that at least the extra million dollars sought will be in hand. It had been hoped that it might exceed that amount.

This will be the result of an intensive campaign conducted along the lines of the Red Cross and Y. M. C. A. drives. It differs from most other denominational financial efforts in that it was conceived and carried through by laymen. In common with other movements, it is looked upon as only a beginning. The new consciousness of ability to give large sums, the accumulated needs of the work, the general world situation, all combine to make certain that still larger things will be undertaken. At the annual meeting of the Northern Baptist Convention to be held at Atlantic City in May there will be a "Laymen's Session" at which the report of the campaign will be presented and future plans made.

Southern Presbyterians are raising three million dollars in a special campaign that is arousing great interest. Southern Baptists are also out for a large special fund. While Northern Presbyterians do not report a million, the foreign board's treasury received three hundred thousand dollars more from the churches during the year that closed March 31 than during the preceding period of twelve months.

The All-Methodist Campaign for eighty million dollars in five years is the one that has staggered the imagination—at least of some people. However, this proposal is no joke, as some were almost inclined to treat it. It is a serious affair, conceived in broad statesmanship, and is being magnificently put into execution. If anyone doubts the certain outcome of this greatest missionary project in the history of the church, let him visit the headquarters of the Joint Centennial Commissions at 111 Fifth Avenue, New York City! Under the inspiring leadership of Dr. S. Earl Taylor a strong staff of workers has been gathered and the work organized for success. All denominations will do well to watch this campaign.

Mr. Turner's New Task

THE Foreign Missions Conference, not to be outdone by the Home Missions Council, has elected an executive secretary, Mr. Fennell P. Turner. As a matter of fact this step has been contemplated for a long time, as necessary to the greater efficiency of the conference. Mr. Turner's appointment is for the present year only and must be on a part-time basis, since he still retains the secretaryship of the Student Volunteer Movement. This action and also the election of Dr. Anthony as executive secretary of the Home Missions Council, reported last month, are indications of real progress. Both organizations are indispensable, and both have contributed greatly to the enlargement of missionary vision in America and to the development of a fine spirit of cooperation among the leaders and between the several communions.

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Christianity and Patent Medicines

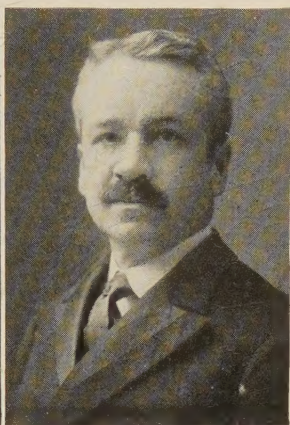
THE-Man-Who-Didn't-Believe-in-Religion had half an hour to while away, and nothing to read but a well-known religious weekly newspaper. Out of boredom he looked into its pages.

As it happened that number of the magazine was especially fine, filled with inspiring articles and a sane, striking appeal for the best in religion. In spite of himself the man was interested. He determined to look further into the whole structure of Christianity and religion which so far had been a closed book to him. Then he idly turned the back pages of the weekly. There met his eye a screaming advertisement which proclaimed deafness to be forever a thing of the past provided one bought a new kind of artificial ear-drum; a medicine for the cure of asthma in twenty-four hours; a glowing testimonial to the merits of Nuxated Hocus-Pocus; and other advertisements of a greater and more harmful indecency.

And the natural result? Any thinking man would have done as he did—turned in disgust from the religious weekly which with one hand held out a gospel of



F. P. TURNER



A. W. ANTHONY

love and truth while with the other it took money for printing falseness and filth. No double-faced Christianity is going to make converts among thinking people; rather will it make scoffers and unbelievers. Let us clean up our religious press, for too long has it been a scandal and disgrace to Christianity.

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Advertising Missionary Magazines

NOT long ago the editor received a letter from the Board of Foreign Missions of the Presbyterian Church in Canada which both pleased and interested him personally and at the same time should, we think, be of interest to all MEN AND MISSIONS readers.

The letter said that the board had passed a resolution to request that sample copies of certain missionary magazines be sent to conveners of Presbyterian Committees, on the understanding that the conveners endeavor to secure subscriptions from ministers and others. Four such magazines were recommended for this purpose, MEN AND MISSIONS being one of them. This we think is very much of an honor, to be chosen out of the host of missionary publications.

We were only too glad to send sample copies and folders which briefly describe the magazine, and will do the same for any person or organization wishing to help in the wider dissemination of missionary information who will write to headquarters at 1 Madison Ave., N. Y.

Lepers of the Orient

DR. JAMES W. McKEAN of Siam who is known to so many friends of Presbyterian mission work, has returned to his station at Chieng Mai by way of the Philippines. Altogether he visited twelve leper asylums en route to his field, as well as eight hospitals, four medical colleges and other mission work. All this in two months. Writing of his visit to the Philippines he says:

The Culion Leper Colony (in connection with Manila station) has 4,444 lepers. It is the unique and outstanding example to the whole world of the most approved and most successful and most hopeful method of handling the leper problem. During the eleven years of its history, some 11,000 cases of leprosy have been cared for, and Dr Long, director of health, estimates that there are probably less than 2,000 lepers remaining in the whole of the Philippine Archipelago. The hope is expressed that within a short time not a leper will be found at large.

Before segregation it is estimated that there were from one thousand to twelve hundred new cases each year. The Protestant religious work of the asylum is carried on by Mr. Wright of the Presbyterian Mission.

For decades past the Christian missionaries have labored against great odds, under great handicaps to establish leper work, and it is most gratifying to see the governments in the countries visited now taking up in real earnest this great sanitary problem which Christianity first brought to their attention.

There is a growing sentiment in Asiatic lands that the segregation of the leper is not only a feasible measure, but that it affords the only real hope of effectively dealing with the disease.

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His Bible

ONE night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, Captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say: 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched, but to face this! (As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again.) What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"

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A Summer School for Inter-Church Workers

FROM June 26 to July 7, the Commission on Inter-Church Federations of the Federal Council will hold a school on the Principles and Methods of Successful Inter-Church Work at Williams Bay, Lake Geneva, Wisconsin.

A very strong faculty has been secured consisting of Mr. Harry Wade Hicks, Dean Shailer Mathews, Prof. Benjamin S. Winchester, Rev. Ernest Bourner Allen D.D., Rev. Horace F. Holton, Rev. Henry A. Atkinson D.D., Rev. Charles Stelzle, Mr. Joseph E. McAfee.

Associated with these instructors in each department will be the most experienced executive secretaries of church federations. By means of class room, round table conferences and lectures, the question of how the churches can cooperate and coordinate their work so as to help win the war and win the world will be answered.

Five groups are invited to be students of this problem for twelve days:

1. Executive secretaries of federations.
2. Prospective secretaries.
3. Federation officers.
4. Laymen and ministers who wish to study the methods that have succeeded and to work them out in their own cities.
5. Theological students and ministers who wish to know of the most recent developments in interdenominational work.

Full information concerning this effort to meet an immediate need can be secured by writing to Rev. Roy B. Guild, 105 East 22nd St., New York City.



The Young Lady Sunday School Teacher

IN a day that is not so very long ago, Sunday school classes used to be taught by the minister's daughters, or the daughters of some of the most influential members of the church—in most cases women who had had no other preparation for this work than the instruction which they in their day had received at school.

There was little or no attempt made to find teachers who knew anything about the science of teaching. A devout spirit and a contrite heart were ample qualifications for teaching the most difficult study in the world, to children, and it was no wonder many hours dragged in Sunday schools that might have been made to fly.

It is delightful to see the change which is coming about today, and should be so heartily encouraged. Teachers of religion should be unquestionably as well educated, as especially trained as those who aspire to teach any other science. The day of the "young lady" Sunday school teacher is past and now perhaps religion has a fair chance to claim recognition and interest at the hands of the young. It rests now with the Sunday schools to maintain a standard of teaching, if they would have the work they do among the young children really amount to something.



Joys of the Repast in Armenia

A WHEATLESS day and a meatless day once a week in America have caused all kinds of talk and a cer-

tain amount of grumbling. When sugar and coal grew scarce prudent housewives grew nervous and started to lay in a store of all kinds of commodities. But when Sunday came around some way or other most folks found themselves sitting down to a good satisfying meal, while they discussed the hardships of war.

Dr. George E. White, for many years president of Anatolia College at Marsovan, Turkey has but recently returned to this country. He stayed at Marsovan doing relief work among the Armenians and Syrians until it became impossible for him to remain longer. Here is his account of an average Sunday dinner to which he was invited by an Armenian villager. Think of a whole people subsisting on such fare!

The home in which we were entertained consisted of one large room in a log house. There was no glass in the building, while the fireplace occupied the center of the room. High above it was a broad wooden hood, which carried out some of the smoke. In this room the family slept at night, lying on the floor around the fire with their feet toward the warm embers, and their only bedding ordinarily consisting of coarse reed mats.

The dining table was low, about a foot in height from the floor. Around this we sat cross-legged, eating with wooden spoons from the common dish placed in the center. They say in Turkey that all that is necessary to prepare for a guest is to put another spoon on the table!

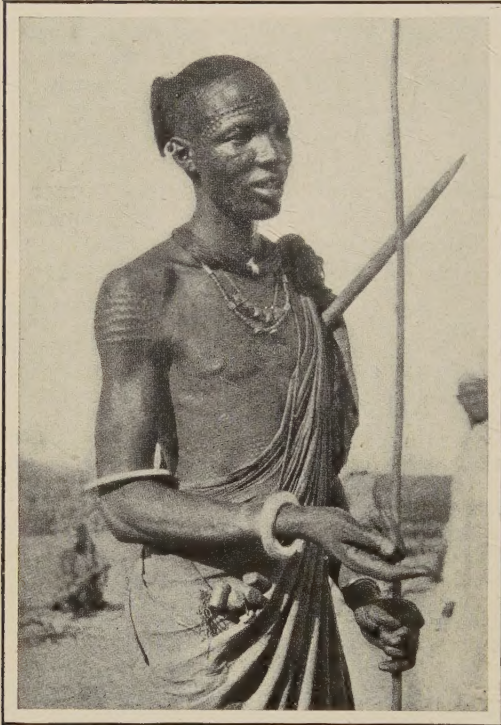
This time the staple article of food was corn bread sliced and placed around the edge of the board. Now Johnny cake is good, but in this particular instance there were some drawbacks to it, for the meal was full of grit from the mill stones over which it had been ground and the dough had soured. In addition the process of baking had left the bread half raw on one side and half burned on the other. The dish in the center of the table contained buttermilk, thinned with water and it was very thin because the number of guests was more than had been expected. There were also green pepper pickles—nothing else to eat on the table. And this was the best meal in the week, when guests were present who were treated with respect and affection. Such people live perilously near the hunger line and yet from that mountain village there have gone forth useful and devoted preachers and teachers.

Such are the people who have been swept into the deportations, and no one knows how many will live through the awful crisis. But they are a hardy race, well accustomed to thriving on meager fare. They are at home on the mountains and anywhere in the great outdoors. They have a chance to live where more tenderly nurtured people would have died long ago.

The Dinka's Question

THE Dinka tribe of Africans living along the White Nile are splendid physical specimens, as this photograph shows, but are of low mental calibre.

"What gave to you your civilization?", is the question they demand of the white



man, missionary or trader, who comes among them. They are slow to realize the advantages of Christianity, and respond unwillingly to its doctrines. Through the medical missionaries, however, the Mohammedan influence is being combatted and a foothold gained for Christianity and civilization.

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THRIFT STAMPS

"Sing a song of war-time,
A country full of camps,
Fifty million patriots
Buying savings stamps.

"See the pennies flowing
In a steady stream
To keep the soldiers going
And smash the kaiser's dream."
—*The Continent.*

A Book of the Spirit

IN his second book of war experiences, called "The Soul of the Soldier,"*

Chaplain Thomas Tiplady delves deep into the heart and feeling of the soldier at the front but tells almost nothing of the usual grim details to be found in such writings. It is frankly a book of the spirit, rather than the flesh. As such it is a refreshing change from the flood of war books which have appeared recently.

As delicate in treatment as a poem, and beautiful in its sympathy and appreciation of all the fineness to be found in the common soldier, this is a brief little volume which should find an enduring place in the literature of the Great War. It is inspiring reading for those who must wait at home, and for those who have been through the horror and can best judge of the truths the chaplain describes.

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Are We Over Organized?

THE article by Mr. A. A. Hyde, the well-known business man of Kansas, which appears on another page, will attract attention. Mr. Hyde writes of "Multiplying Organizations," and thus touches a sympathetic chord in many hearts, for who has not thought of this problem and wondered if there could be a solution.

While it is true, as he says, that most great enterprises owe their *origin* to men of vision and of genius, it is hardly correct to attribute the success of these enterprises to individual effort. The men he has cited were "organization" men, in a very true sense. That is they accomplished their work because others cooperated with them in more or less closely coordinated plans.

This is not the day of the individualist but of the socialist, not using that term in its political sense but as representing the tendency to-day to do things more and more in groups. The fact is that society is so complex that this method of working is becoming practically necessary.

The man who is making a real success as preacher, teacher or business man has either "organized" something or is dependent upon the organizations of others.

* *The Soul of the Soldier*, Fleming H. Revell Company, New York. Cloth, \$1.25.

Around About Malaysia

By William F. Oldham

Bishop Oldham is an authority on Malaysia. It is a pity, therefore, that we are compelled to limit him to so small a space. He has put much into few words, and gives a glimpse of a rapidly developing corner of the world.

IN Southeastern Asia a protruding finger stabs the southern horizon, pointing towards Australia. This finger, the Malay peninsula and the large group of islands, chiefly to the southeast, constitute Malaysia, with a land surface of one million square miles and a population of from fifty to sixty millions. So rich is the soil and so stimulating the mid-tropical climate that a recent scientific visitor declared this archipelago alone could feed the world. Rice, cocoanuts, rubber, tea, sugar, peanuts, sweet potatoes, etc., produce bountiful crops; some of the cereals three crops a year.

The base of the population is Malay, but millions of Chinese from South China and Indian laborers from South India are pouring into these fertile lands. So rapidly are these diverse races interpenetrating each other that Malaysia is fast becoming the melting pot of Asia. Borneo, New Guinea, and Sumatra are the conspicuously large islands of the group, though Java, the "pearl of the orient," with about the area of Pennsylvania, carries a dense population of thirty-five millions of people. The archipelago is chiefly under the Dutch and British flags, what native rulers there are acknowledging these as suzerain powers.

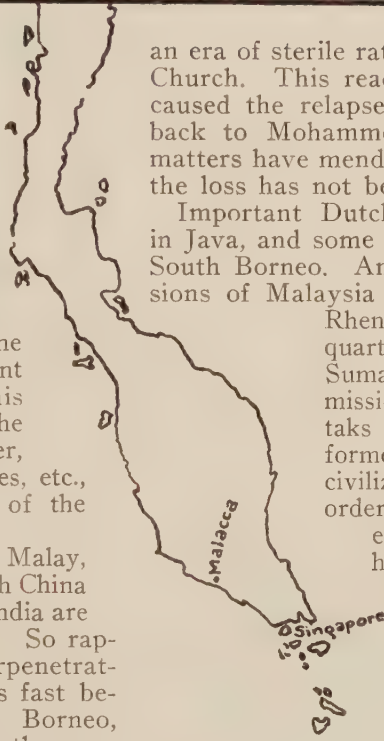
Under the pressure of the early zeal of the Dutch missionaries all opposition to Christianity melted away over wide areas, and there were great ingatherings, particularly in the Celebes, where around Minnehassa so many thousands were gathered into the Christian Church that it became known as "the garden of the Lord." Alas! that this was followed by

an era of sterile rationalism in the Dutch Church. This reaching the East Indies caused the relapse of many Christians back to Mohammedanism, and though matters have mended in these latter days the loss has not been regained.

Important Dutch missions are found in Java, and some work is being done in South Borneo. Among the notable missions of Malaysia is the work of the Rhenish Society, with headquarters in Nias, south of Sumatra, and an admirable mission amongst the Batak of Sumatra. These former cannibals have been civilized and formed into orderly groups of partially educated and fairly housed Christians.

The Church of England cares for its own nationals wherever the British flag flies, and makes some attempt to evangelize the natives.

The only American mission at work in this vast island group is that of the Methodist Episcopal Church. After a romantic entrance into this field under the leadership of the aggressive Thoburn of India, without home fund or appropriations, the missionaries found their way, partly under the pressure of circumstances, into a wide scheme of primary and secondary schools carried on chiefly in the English language. These schools radiated from Singapore as a center. Many of them have attained considerable size and local importance, but the primacy remains with the Anglo-Chinese School of Singapore. Scattered from the Malay Peninsula on



the north, through parts of Sumatra, Java, Borneo, and adjacent regions, there are now scores of Christian schools for boys and girls, in which some ten thousand young people are under close Christian teaching. There are Chinese, Tamils, Malays, Eurasians, and a few Europeans. These schools are taking on more aggressive evangelistic characteristics, and in recent years they report scores of young people accepting the Christian faith. Meanwhile, so deep are they in the confidence of the merchant classes that an effort is now being made to raise the Singapore school to college grade, and beginning with a single subscription of a hundred thousand dollars, gifts are being received locally that promise to exceed half a million. It is a matter of prized record with these schools that from the beginning they have entirely paid their own way, leaving whatever grants have more recently been made from home to go to the direct work of gospel preaching, while in this work also the teachers take a large part.

A splendidly successful publishing house, also self-supporting, has been developed. Altogether the record of Chris-



GETTING A HAIRCUT IN PENANG



BORNEO CHIEFTAIN AND WIFE WITH MISSIONARY

tian missions may be challenged for a parallel to this extraordinary adventure in self-sustaining missions in mid-equatorial regions, missions that minister widely to the needs of all classes, and yet are held in highest esteem by the merchants and governmental officials. There has recently been a remarkable extension of hospital service in partnership with the Dutch Government, which promises large outcomes.

But perhaps the most singular of all the innovations of this mission has been the carrying of large bands of poor Chinese colonists on to fertile lands provided by the governments in Sumatra, Borneo, and the Malay Peninsula. These colonies, growing rice and rubber chiefly, are exceedingly prosperous, supporting their own schools and churches, and are centers of marked religious radiation for the peoples all about them. The Malaysia Mission, conducted in unconventional ways, affords opportunity for close study to all those who are charged with creating the new science of missions.

After the war these laboratories of power and influence should be visited by laymen of all communions.

Daniel the Thankful

By Stephen Trowbridge

Mr. Trowbridge is well known to readers of *MEN AND MISSIONS*. His long experience as a Christian worker in Egypt has furnished him with a wealth of interesting stories which are all the more worth-while because they are true. At present Mr. Trowbridge is engaged in relief work among the refugees who have gathered at Cairo and in Jerusalem.

CHAPTER I

HASSAN was his name, and he was sixteen. For four years he had been studying the Koran so that now he was well on the way to becoming a teacher of Islam for which reason he would be excused by the Egyptian Government from being drafted into the army when he should become of military age. His father was a rich land owner and made a comfortable living from his fertile fields. Both father and mother were deeply attached to their tall, well-built son.

One day a new experience came to Hassan which was to alter the entire course of his life. He had often noticed the two Christian women missionaries who dwelt in the little village in the delta of Egypt where he lived, but had never listened to any of their preaching. But this one night he was taken to see some stereopticon pictures of the life of Christ and hear what these devoted women had to say in explanation. When the meeting was over Miss Cay, which is her real name by the way, gave the boy a New Testament. Absorbed with the story of Christ, Hassan gradually came to feel that he must know more, and under Miss Cay's tutelage spent several months in study. Then he decided that he wished to become a Christian, to study and to achieve baptism as his goal.

When it became known in the village that Hassan was turning to the Christian faith curses and biting ridicule were flung at him as he walked abroad. He was called traitor and weakling, but when the people found such talk did not shake his intention some of the leading men began plotting his downfall, with the greatest subtlety and malice. The first step was to hire a man to enter the mis-

sionaries' home and poison their food so that they became desperately ill, and only by a seeming miracle recovered. Then Hassan was arrested on a cooked up charge of attempted murder. All the circumstantial evidence was against him and of course his enemies found no difficulty in buying witnesses to blacken his character. A heavy verdict would have been pronounced had it not been for the telling evidence submitted by his friends the missionaries, and even as it was they could not save the boy from an imprisonment of seventy-two days and permanent banishment from his native village. This, the missionaries heard later, had been ordered by the authorities at Cairo.

But before he could escape he was subjected to still another persecution, such a beating that he was left unconscious, bruised and helpless on the open road. When after some days he recovered sufficiently he made his way to Cairo, thinking to lose himself in the vast population of the metropolis. And truly the boy did lose himself beyond his greatest expectations. For a few days he secured work in a brickyard; but this proved only temporary and after that most of his time was spent walking by himself along the bank of the Nile, homeless and friendless.

Here one morning a missionary happened to fall into conversation with the lonely boy. In response to the question as to whether he were Moslem or Christian he answered, "I am not yet a Christian; that is I have not been baptized." The words arrested the missionary's attention at once and he asked just what Hassan meant. Gradually the whole story came out. That was the beginning of a new and better time for Hassan. He was taken into the missionary's home as cook and was given regular instruction

in Christian doctrines, Canon Gairdner of the Church Missionary Society being his chief counselor and guide. One day about a year later Hassan received notice that he must enter the drawings for the Egyptian army. This he did and on account of his great height and physique was picked out to be trained as a member of the sultan's bodyguard.

It was but a few months after he had begun military training that Hassan was baptized in the faith which he had adopted. The khaki uniform was changed to a white surplice and three witnesses stood by, one of them his first teacher, Miss Cay, while the boy went through the service and was given the new name of Daniel Shakir which means Daniel the Thankful.

CHAPTER II

It has long been the custom when the sultan goes to pray in the mosque on Friday for a guard of two hundred soldiers to escort him and to range themselves at a given distance behind him during the service. The Moslem troops naturally take part in the responses to the *Imam* (the preacher or director of the service), in the prostrations and in the prayers; but there are always a few Coptic soldiers in each Egyptian company, and these Christians have been ordered to stand at attention, without sharing in the Mohammedan ceremony.

Now it happened that the captain in charge of the sultan's escort decided recently that it would be more appropriate for the Christian soldiers to remain at attention outside the mosque, since they

could not properly engage in the prayers. One Friday in November, scarcely a month after the baptism of Hassan, as the procession neared the entrance, the captain gave the command for all Christians in the ranks to step out and form up in the courtyard. As the Copts came forward Daniel (who was still known as Hassan, and whose baptism had not been heard of in the palace) stepped out with them. The captain frowned and asked:

"You fool, did you not hear the order? I said '*Christians* form up.'"

"I heard," said Daniel, "and I have obeyed."

"What are you talking about? Have you lost your head?" muttered the captain, and then he added peremptorily: "Report at headquarters in the palace immediately after prayers."

The cross-examination yielded the fact that Hassan no longer acknowledged the authority of the Prophet Mohammed, but had been actually baptized and given a new name. Furthermore he held to this new faith with determination and expressed respect for the cross, that cross abhorred by every Moslem.

"If you continue stubborn," shouted the captain, "you are a renegade and a traitor. You will be despised and disowned. You will be given the hardest and most menial labor in the army. When your term is completed you will be obliged to serve again. You shall never leave the army, and you shall be like a vile servant in our midst. Do you hear all this?"

(Concluded in the June Number)



Spreading the Gospel

A VERY different grade of native from the educated type of Northern Africa is here shown grouped outside their huts, somewhere in the interior of the continent. Itinerant Christian preachers travel from little community to community, hang their bright colored gospel pictures from a convenient pole and proceed to deliver their message. Many such peoples are very friendly and welcome the stranger with his wonderful story of love.

America's Genius for Assimilation

By Charles A. Brooks

Second Article

THE character and trend of American life and institutions were naturally determined by the men who braved the hardships of pioneer life and who brought forth upon this virgin continent a new nation dedicated to a revolutionary political theory. These men were of homogeneous racial stock and overwhelmingly Protestant in religious faith.

During the past one hundred years the most significant racial movement in history has been in progress. More than thirty millions of people have left their ancestral homes and re-established themselves in a new world and under new and different political and social institutions.

The process by which these peoples have been absorbed into our national life, have become so fully partakers of our spirit, one with us in heart and purpose, is one of the most fascinating chapters in the history of the race.

America has been called the "Melting Pot." To those who believe that the spiritual forces are the most potent this is not a happy figure of speech. We do not like to think of the melting down of races into a composition and blend of all the component elements. We like to think of each making a vital contribution of its best and all blending with and influenced by the dominant ideal of the America that was the dream of our forefathers.

The war has stimulated our national self-consciousness and made us healthily introspective. We are asking ourselves, what is the peculiar genius or secret magic by which America has so largely succeeded in this miracle of assimilation?

We speak of our "foreign problem" as if we were the only nation which had such a thing. Other nations have what they think of in the same terms, but it is a vastly different affair.

Austria for instance is an agglomeration of various racial elements under the

domination of a German governing caste which is in the minority. Hungary is controlled by the Magyars who according to their own census do not equal one half of the population, but who rule Slovaks and Roumanians with an iron hand. Germany had, before this war began, within her borders a section of Poland, Denmark and France. Canada has an island of French people as foreign as if it were in Europe. Russia is a loose aggregation of heterogeneous people who as soon as the restraint was released have flown to something like original fragments.

The bitterness, jealousy, and in a large measure undying hatred which characterizes most of these racial contacts and which no lapse of time suffices to weaken or diminish, is due to the one thing, viz., conquest, subjugation, domination of people who are still living in their ancestral homes and so are daily reminded of the liberty they have lost. Their language denied them, their aspirations spurned and repressed, it is small wonder that they are irreconcilable nonconformists.

In sharp contrast to all this is the status of the "foreigners" of America. They have voluntarily sought this land as a home. If they do not like it they are at liberty to leave. It is sometimes suggested by sentimentalists and politicians (two extremes) that some of our laws and customs which are distasteful to these newcomers should be modified out of courtesy. Does it never occur to them that this country was not founded primarily for the benefit of the immigrant? If they wish to enjoy the privileges and opportunities of the country they are welcomed heartily. But it is slightly unbecoming on the part of the men who have come here to ask us to modify our laws and customs to suit their tastes. America is a trust which we have received from those who have gone before



INDUSTRIAL SCHOOL IN NEW YORK CITY

us and which we in turn are to pass on to those who come after us.

No man ever became an American nor can any one do so, who has not first accepted whole heartedly this right of America and Americans to enjoy unmolested and un-Kultured their own life and institutions. When a man has once accepted this without reserve he is in a position to become truly an American, and not until then. Then he may help America work out her ideal. But it must be her ideal and not Germany's or some other's utterly alien to America.

America has been able to receive this new life and so largely assimilate it because we are so young. Foreign visitors notice our lack of that mellowness which age imparts. We have no *past* to speak of. To us this is the secret of our abounding vitality and this has enabled us to meet the strain of such an immense immigration. We are hardly conscious of the significance of this fact. The University of Chicago celebrated its twenty-fifth anniversary two or three years ago. But what is that to a Harvard man with her more than two hundred years of history! But if an American goes to Oxford and

stands for a bit in the quadrangle of Magdalene College he begins to realize that even old Harvard is not much in the way of antiquity, for Magdalene was two hundred years old when Columbus stumbled onto this western continent. America is not "done" yet. It is still in the making. It is open to the new elements which come and wish to share our life and for better or worse forsake all others and cleave only to her so long as they both shall live.

Then too America has elbow room enough to make a place for all who are fit to share her life. Notwithstanding the congestion of our great cities she has plenty of room. Compare the map of Europe with the map of America. The territorial extent is about equal. America had at the last census a population of one hundred million. Europe at the same time had three hundred million. Montana is considerably larger than Austria. Montana has about three hundred and fifty thousand, while Austria had before the war twenty-seven million. Hungary is larger than Austria, but still smaller than Montana. Hungary has twenty-one million people. While we have plenty of room

in our land there is not room enough for one single man or woman who is not in heart and soul loyal to America.

The doors of opportunity have been wide open to the newcomers. America has come to be a synonym for opportunity. Crossing the public square in Cleveland one day I saw a group of newly arrived immigrants. They made the usual appearance and created the usual amused comment. Ahead of me two men chaffed each other. One remarked, "That is the way you looked when you landed ten years ago."

I visited Cracow and riding to the hotel I fell into conversation with the porter, who upon learning where I was from, asked me if I happened to know a certain man in my city who had once been a Cracow young man. I knew him as the president of the chamber of commerce of one of the largest of our cities. I asked if he knew this gentleman's brother-in-law. He did, for he too had gone as an immigrant from the city of Cracow to my city. Now he was one of the leading and most respected business men of that city. He chanced to be my neighbor and our daughters were chums. The president of the University of Washington is an Italian. (I should say he *was* an Italian.) We could multiply similar cases indefinitely. It is this openness of opportunity which has made newcomers feel that they had a share in the life and were a part of the nation.

But it is what America has meant to thousands as a land of liberty that has been her highest glory. For the greatness of a nation is not in her gold reserve, nor her bank clearings, but in her ideals realized.

Out of the restricted life, the repressed and denied aspirations toward liberty, the people of all the world have sought America. The Spielberg of Brunn, the capital of Moravia, is the symbol of that tyranny which has cursed Europe for centuries. Here in the cells that have held the noblest and loftiest souls that she had Austria has foully done to death her aspiring subjects. In chamber after chamber one sees the signs of her cruel power. In that dungeon where they left the helpless victims so bound they could not defend themselves against the rats that infested the sewer one begins to un-

derstand the undying hatred of Bohemians for the House that could conceive and perpetrate such a deed as the martyrdom of Hus. Then one thanks God for America and highly resolves that none shall seek refuge in vain, that none shall be crushed with disappointment or exploited for our advantage.

If one shall protest that this sort of persecution is a thing of the past let me remind him of Hungary's recent "reforms." In addition to the repression of all racial aspirations among Slovaks and Roumanians they have so modified their franchise laws as practically to disfranchise nearly one half of the population. The Magyars represent but 49% of the population, but have managed to get 62.6% of the suffrage. Added to this is 12.5% of German franchise which is loyal to the Magyars. For the rest which make up the majority there is left but 24.9%. The practical outcome of this is to give the Magyars 407 seats in Parliament out of a total of 415. The land "reforms" which have been put into operation work solely for the benefit of Magyars and results in actual expropriation of Slovaks and Roumanians who have held some of the best land. The inequalities and injustice of the franchise laws of Germany are so well known as to need no reiteration. What Germany has done in those lands taken from Poland, Denmark and France is notorious.

Petty religious persecution has been the experience of non-conformists in many of the lands of Europe where established churches have put the stamp of regularity and respectability upon membership in one particular church. All this has made religion and political liberty in much of Europe a name rather than a reality.

We are determined afresh to build here a nation that all the broken souls of men, all stunted and dwarfed lives everywhere may seek with certainty that here they may find not only refuge but brotherhood.

We must see to it that each American shall have the honor of this land so much at heart that he will not tolerate any stain upon it even though it be but a poor immigrant who is wronged; that each citizen shall be an embodiment and exponent of this spirit. So shall we make good our proud and worthy boast that this is indeed a land of liberty.

The East Through Western Eyes

By Enoch F. Bell

Mr. Enoch Bell, junior foreign secretary of the American Board, is at present in the Philippine Islands, and as he says, "When a fellow is making his first trip through a country like this he hates to let letters spoil his fun," but he has at last found time to write down some of his interesting experiences for the home keepers.



AN INTER-ISLAND STEAMSHIP IN THE PHILIPPINES

WELL, believe me, as some of these American planters say, this is some country. People who live in the States may think of this as the jumping off place in the Philippines; but we who have been initiated know differently. To be sure this big island of Mindanao used to be the Siberia of the Spanish regime: they treated it as a penal colony, consigning their political enemies and obstreperous religious rebels to this land of the terrible Moro, the malarial germ and the most deadly of diseases, homesickness. It is true too that when our own government took over the Islands we heard more of the difficulties of a pacification program in Mindanao and Sulu than of any other task. It is not unlikely either that the

talk about the head-hunting pagans of the hill country "and of Mindanao" may have given many in the States the impression that there was little to be looked for from this big island in the South.

All this is changed, however. Nowadays none pretends to be "wise on the Philippines" until he has seen Mindanao and sensed its big economic and even political possibilities. Every student of the archipelago realizes that to leave out Mindanao is to leave out perhaps the largest factor in the Filipino's future. I doubt if this is overstepping the bounds of dignified statement, though I must admit that I have been more open to these breezes from the South than to those from other parts of the Islands. Others will tell you the same story in substance.



PHILIPPINE VILLAGE LIFE

Mindanao is one of the big hopes of the Philippines.

As for Davao, the jumping off place, it is the last spot in the archipelago chosen by the astute Japanese business men for large returns upon their investments. Thousands of Japanese are already here, and they are coming in by the scores on almost every boat. The American planters too can easily wax enthusiastic over the possibilities of this soil at Davao not only when hemp is considered but also when you think of rubber and other big-paying products. It is a common utterance that with American capital, wisely chosen managers, some initial patience and the continuance of American supervision under such masterly administrators as Frank Carpenter, the American people could not only care for much of their own future but also give the Filipino himself a prosperity impossible otherwise. The Davao District is certainly a rich one, and is fast becoming a very important cosmopolitan center; perhaps in time a real international melting pot. At the present rate of growth it will bear watching.

It is at this jumping off place that I have found a doctor worth knowing. I heard of him when I called at the headquarters of the government's health bureau in Manila. Some American business men on my voyage down through the Islands spoke of him. I got even better accounts when I entered the circle of Americans closely related to the governmental and commercial enterprises in Mindanao itself, not to speak of the missionaries. And the nearer I got to Davao the more detailed became my information. I do not wish to give the impression that Dr. Lucius Case of Davao was

the "talk" of the islands. He has not been long enough in the Islands to have that distinction. I would not say either that there were no other physicians and surgeons his equal out here. He would himself blush like a June rose if he ever heard anyone put him in a class by himself. I can say in all truthfulness, however, that Dr. Case is a type of the missionary doctor in these Islands who has the genuine confidence and respect of the people and the authorities.

Without exception these planters, American teachers and other government employees, and some other Americans high in authority, speak of the hold Dr. Case has upon the people, especially upon the Japanese, the pagan highlander and the Moro; in many respects too upon the Filipino himself, not to mention the ubiquitous "Chino." All unite in urging too that Dr. Case be given a larger and better equipped hospital and dispensary, an American associate, at least another American nurse; and that he be helped to secure a Filipino doctor of high order, some more Filipino nurses, and at least one Japanese nurse. Evidently this is a form of missionary work that appeals even to those men who care nothing for the spiritual phases of Dr. Case's work—the side of the enterprise that I find is really dearer to the doctor than even saving the life of some poor Moro stabbed in a drunken brawl.

Speaking of Moro stabbing affairs, one took place just the other day. They are not numerous in the Davao region, and perhaps that is why we all get so interested when it does happen. A Moro guardsman stabbed a wife of a certain fellow guardsman because she insisted upon remaining faithful to her husband. Thinking that he had killed her, and knowing that his own days were numbered in consequence he proceeded to run amuck. His Mohammedan theology told him that the more infidels he killed before he died the better fun he'd have in Paradise. So he set to killing; and before he got through with the job he had killed nine Japanese, three Chinese and one Filipino, to say nothing of wounding many others. As a part of the program, to save his family from the avenging husband of the woman he had stabbed, he even killed his own son.

To make a long story short the constabulary chased the murderer for several days up and down, to and fro, back and across until they got him. We were just beginning one of those inevitable receptions given in honor of visiting board secretaries, and were wondering why the crowds didn't flock to the receiving line, when down the street lined with people came the conquering heroes led by the jolly little lieutenant, the pet of the town. That was a fine looking bunch in the eyes of the Davao people for whom they had fought, bled and almost died from fatigue. And as for the little fellow marching at the head with his shirt flapping behind him à la Filipino, and with a grin from ear to ear, why he was the most to be admired man in the town. No name today is being boosted higher than that of Villafuerte.

But we thought especially of the little Moro woman who was the innocent cause of all this bloodshed. She was lingering between life and death when the body of the murderer was being trotted by the

hospital in its rude sling. At first the case seemed hopeless. Dr. Case operated as soon as he could secure permission from the family—some task in itself—and when he rather despaired of bringing the victim through safely; but at present it looks as if the miracle had been performed. The woman, if she lives to tell the tale, will have a wonderful story to relate of surgical efficiency, Christian sympathy and care. She can never look upon these infidels with quite the same suspicion and prejudice, nor with her old-time ignorance. As for her family, they cannot do enough to show their gratitude. It is rather pathetic to see the old mother of the woman seize the hand of the doctor and try to kiss it. We are all praying that this case may in some way commend the cause of Christ to the many Moros in this land who will hear the story. Miss Taylor, the Doctor's right hand—and a more devoted nurse I never saw—keeps saying: "She shall not die; she shall not die." And we are catching her conviction.

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Pictures as Preachers

EVERYBODY grows up, but nobody ever seems to grow out of a love of looking at pictures, and so one of the quickest, surest ways to interest people in any subject is to show them attractive illustrations of it. So thought Dr. S. Earl Taylor, a secretary of the Methodist Episcopal Board of Foreign Missions, several years ago when plans were being discussed for encouraging foreign missions. As a direct result of that theory of Dr. Taylor's, today is located at 150 Fifth Avenue, a complete plant for manufacturing and distributing lantern slides with lectures to accompany them, also photographs illustrating mission work in numerous foreign countries.

Though not a commercial enterprise in any sense of the term, the plant run by this department of the Foreign Mission Board represents as up-to-date equipment and methods as can be found anywhere. From a single little dark room which was first appropriated for the work, expansion has been so steady that today,

under the able management of Mr. Sumner R. Vinton, formerly a missionary in Burma, the department has a steady force of men and women capable of handling every phase of the photographic work.

The photographs from which the slides are made are secured in various ways. Many are sent in by missionaries or brought home by them when they come on their vacations. In a few cases the board has loaned fine cameras to missionaries who are known to be able to make especially good pictures, and has commissioned them to take certain subjects. The original negatives are kept on file and from these the slides are made. An interesting side feature of the work is that of the very large sized enlargements which are being made. These have proved especially effective in Sunday school rooms or other big spaces.

From the first, the coloring of the slides has been of the best. A specially trained staff of artists is, at work all the time under the direction of a head colorist,



IN THE PHOTOGRAPH DEPARTMENT

who sets the pattern and supervises each individual slide. When it is realized that each lecture has anywhere from fifty to eighty slides the enormity of the task becomes clear. But the high grade coloring more than pays in the charming and unusual effects produced.

After producing pictures that are distinctly finer than the ordinary the next step was to produce lectures that would be also above grade. Under Mr. Vinton's direction this has been done. With each set of slides that goes out is sent a complete descriptive lecture, bound neatly in a limp-leather notebook. The manuscript is illustrated with actual photographs and each picture has a brief paragraph devoted to it so that by a little study beforehand the lecturer can familiarize himself with the things which it is important for him to know. The compactness of this lecture book, and the compact, specially designed case in which the slides are sent do much to make the lectures popular with churches all over the country.

Naturally more calls for lectures are received from Methodist Episcopal churches, but many bookings are also made with those of other denominations at the same, almost nominal fee of \$2.00 a rental. Besides the hundreds of bookings of regular rental sets, slides are furnished missionaries for use among the churches. There are also experimental sets being tried out in Denmark, Sweden and China, while other sets are used in special defi-

nite campaigns. In scope the subjects range over the field of missionary endeavor from Asia to India, and China, Africa and back to the Panama Canal, with the field ever widening. Each lecture has from ten to thirty duplicate sets, but even so it is necessary to make bookings well in advance.

Small Sunday school sets are a new feature just being taken up by the department. These have fifteen slides in each and are adapted especially in subject and lecture to interest Sunday school can afford to have for only fifty cents, so that the poorest Sunday school can afford to have them now and then, and catch a

glimpse of what missionary work is going on in distant lands.

The little introduction which goes with each lecture sums up perfectly the aim and the basis of this unusual undertaking. Part of it is here quoted:

"We are trying to lift the whole illustrated lecture business out of the rut of poor photographs and atrocious coloring, to that high plane of information, inspiration and beauty where it can easily be placed. An illustrated lecture like this is but a means to a great end—an increased interest in missions that will show itself in increased prayer, increased giving."

That a measure of this ambition has already been realized is very apparent. The demand for lectures is growing so rapidly it has been found necessary to increase the department's equipment to a great extent.



SHIPPING SLIDES FAR AND NEAR

Robber Tribes of India

THROUGHOUT the Western world gypsies hold the reputation of being great horse traders, and in many cases horse thieves as well. The gypsies of India, however, have reduced stealing to a profession, an exact science by which whole tribes make their living. Just as certain castes are by inheritance carpenters or priests or potters, so there are several clans in the

las to enter one of its settlements, but this they were more than reluctant to do as the tribes already there were old time enemies. So they appealed to the head of the American Baptist Mission at Kavali, begging to be taken in rather than shipped to the government reservation. After getting official permission the mission decided to try the experiment and see what could be done for the Erukalas to reform them.

Much has been done by this and other mission agencies, since established, so that the outlook for the final abolition of all such tribes is excellent. The police department has been so delighted with the results of missionary influence that it has cordially cooperated in the extension of these settlements until today the original settlement of twenty-two families contains some 750 persons. All expenses are met by the government, with the exception of the salaries of the missionaries. Industries have been started and are now flourishing so that practically all the colonists are self-supporting.

The latest addition to the missionary criminal settlements is that of the Marathi Mission of the American Board, which took over the settlement at Sholapur on June 1, 1917. This is a huge encampment, consisting of more than 2,500 persons. The following incident is told by Mrs. Gates, a mission worker, and is typical of the problems and life of such a settlement, unique perhaps in the world:

"It has been discovered that the Haranshikars (hunters) have been stealing small articles, probably as they go to and fro in the streets, to their work. Mr. Starte (government officer in charge of the settlement) summoned the entire tribe and made them bring all the furnishings from their homes. Then a man was called forward and made to sort his possessions—stolen things in one pile, his own in another. If he tried to cheat, those sitting by told of him. The members of the tribe then suggested the fine, which, if the judge approved, was imposed. Then the culprit went back to the ranks and helped deal with the others. They seemed to enjoy it hugely!"



CHRISTIANIZED ROBBERS

North and South who wander from village to village stealing and preying on the inhabitants. Among the best known are the Bowries and the Erukalas.

The Indian Government as well as the missionaries in the country have recognized the seriousness of the problem presented by such organized crime, and are making valiant efforts to cope with it. Both agents have been remarkably successful. As early as 1871 Criminal Tribes Acts were passed in several of the provinces, by which tribes convicted of a certain number of crimes could be forced to colonize in some allotted district which would be strictly policed until the inhabitants became used to a settled existence and honest methods of earning their living. For these settlements schools are provided and attendance made compulsory.

Missionary entrance into this field of regeneration began in 1914 in rather a curious way. The government was about to force a certain tribe of Eruka-

Multiplying Organizations

By A. A. Hyde

MEN who recognize a responsibility to help with their time and money in world uplift, stand appalled today at the multitude of organizations presenting themselves and seeking assistance. Scores of these causes are in every way worthy, and many of the human needs actually defy over-emphasis. So imperative are these calls, that magazines and daily press feature them gratuitously and with big headlines. Almost everyone's mail is crowded with soul-stirring letters, and circulars illustrated with heart-rending pictures. There is not the slightest doubt concerning these pressing demands for human helpfulness. They actually commence both at our front and back doors and girdle the earth.

We say deliberately and thoughtfully, that no man deserves life today, who does not recognize his individual responsibility to help to the limit of his ability both with time and money in material and social relief. The word "slacker" is not strong enough to express the contempt in which such a man should hold himself. He is really a traitor to the civilization that has made him; a Judas to the human race. Fellowship in suffering is one great lesson which this war is teaching us, and it was sadly needed the world over. We sincerely believe that every well-to-do man should make and act on the resolution that for the period of the war, at least, he will devote all of his profits above living expenses to humanity, and if possessions are abundant, a liberal portion of his surplus also. Even if one sets up this goodly standard, however, and thank God some are doing it, the question of how to use wisely and efficiently the time and money thus consecrated, is a most puzzling one. Shall we throw ourselves and our means into one or more of these great organizations? Will we allow our names to be added to committee after committee at home and abroad until the ordinary avocations of life, our families and the church are secondary or almost forgotten? Many are really doing this, but it is

at the expense of much nervous force, and they usually admit that such labors are abnormal, unsatisfying and comparatively inefficient.

All successful business men know the thrill of individual initiative and achievement. They may be really humble and unselfish, yet naturally hate to lose themselves in an organization, or be hampered by rules and red tape. They rightfully feel that their personality is the greatest contribution which they can make to any cause.

As to committee work, the old adage is true—"The best committee is a committee of one." How many of us nowadays go home at night bemoaning the time wasted in attendance at committee meetings and directories of altruistic enterprises! We know from sad experience how the hours of many are taken to decide questions which, as individuals, we would solve in moments. A board of seven, meeting for one hour will seldom accomplish as much, or act more wisely, than one strong executive would do in half the time. This means in modern terms 90 per cent. waste or inefficiency, and that we say is unpardonable.

In contrast to this, we are thinking of the simplicity and effectiveness of the divine plan for having altruistic work done. The unit of effective force in God's earthly kingdom is the individual, linked up by faith to the Infinite. One of his true children gets an impelling vision of need and responsibility; then comes opportunity, and the great joy of accomplishment. History is full of illustrations of this principle and most of us know personally of at least a few instances. Moses had such a vision, and Gideon and David and Paul and Moody. Above all, each of us can have it to the extent of the talents committed to us, and we will, when we get to know what love really means.

If we think the matter through carefully, we can see that most of these problems which confront the world, will be solved when those who profess the name of the Master link themselves with this

infinite power and tackle the job which waits at their elbow.

This article is not intended as a submarine to sink multitudinous organizations. Many are doing splendid work and deserve far more support than they are receiving, but they exist chiefly because we—you and I, have been selfish and cowardly, failed to function, failed to obey, have sought to serve God and Mammon, have tried to lay up much treasure on earth, and but little in heaven. We have dodgingly said, when a cause appealed, "Let's form an organization, or appoint a committee," with the result that the work is not half done and what is done is without the joy of personal service.

More true human character, fellowship in affliction, unbounded love, are the

world's greatest needs, and, as said above, the war is bringing these to us. No organization or committee can meet this want.

There are three great organizations appointed of God, which will always remain on the earth—the individual imbued with the spirit of God, the family and the church. Of these, the effective unit on which the others depend is the individual. Upon you and upon me.

When the Christian church acts on this truth and really puts its standards of membership where Christ put them as to possessions and life, we will see a virile, attractive and victorious church extending itself to the ends of the earth.

This is the religion, the church, the organization, to which the war is pointing.



Missionary Hosts

By W. E. Witter

Open house every day in the week for four hundred college boys and twelve to fifteen hundred high school students—such is the hospitality of Dr. and Mrs. W. E. Witter, missionaries in Gauhati, Assam. Here in their homelike bungalow on the bank of the Brahmaputra River this pastor and his wife are doing a tremendously worthwhile work among the Hindu and Mohammedan young men.

MEET these students on their own ground, as man should meet man, and they will throng your bungalow, averaging day after day sometimes for weeks together thirty to thirty-five in number, some days reaching fifty and even sixty, many of them asking you to read your God's book with them; then to discuss in friendly fellowship matters of every sort under the sun, especially those which relate to the deeper problems of life and religion.

It is these young men who make the Gauhati mission field one of the most interesting to be found anywhere. They are cultured, in the finest sense of the word, and they are keenly eager to hear all that we can tell them. To be sure their culture is Eastern and not Western, but it is none the less genuine, while

their appreciation of true friendship cannot be surpassed. Their interest in reading the message of Christ is thrilling; their questions about the way to life eternal are sincere and often pathetic in the extreme, and call for the most thorough knowledge of their viewpoint, without which knowledge the propounder of the Christian faith is likely to mystify rather than illuminate.

At games, too, you will find these fellows fit and fiery—tennis and football being their specialties. Our American Judson Centennial delegates had to acknowledge defeat after a few rounds of tennis pitted against our cultured Brahmo Somaj professor of English and his associate Hindu professors in our government Cotton College.

But what about the women? Here, per-

haps, our influence reaches its nth power. We watch with full hearts the gradual change in these boys from an attitude toward their women of scorn and prejudice to a recognition of the superiority of that faith which teaches the worth of womanhood and the right of all women to an equal place, social and religious, with the men in the Indian households.

People have asked us sometimes, "What is the bait you use to get these boys to come to your home?" Thank Heaven we have not been obliged to use any bait other than an open door and a friendly welcome with a manifest desire to help the fellows in any possible way except financial. We have had to draw the line there so strictly that after five years we can say that not a penny has been given to any one or a present of any kind for his help financially or as a lure to the bungalow. Indeed many of the boys come against the earnest solicitations of friends and relatives, because they said they could not remain away—they wanted to come because of the encouragement received in their daily life battles.

The work may well be said to be for students in the whole of Assam and Bengal, for the boys are from all parts of these provinces, and when they return home again, of course they carry with them the teachings, thoughts and influences which they have received. Last June—to show how wide this influence is—584 boys had visited our home from one to two hundred and more times during the past year. From July to the pres-

ent time we have added more than 200 new names to that list.

During our furlough in America we receive many letters from our young friends in Assam, and one I am going to reproduce in part, not for the kind words he says, but because it shows how mindful these boys are of their need for a guide, and how appreciative they are of all that Christianity can and does do for them:



DR. AND MRS. WITTER WITH SOME OF THEIR STUDENT FRIENDS.
ALSO MR. AND MRS. PETTIGREW

We all pray with heart and soul that our Lord, the all-loving and almighty Father (remember the writer is a young Brahman) may take you safe and sound to your home. We further pray that he may bring you safely to our land again. Your instruction and advices always gave me hope and courage and light in my life. I always long for them.

You know we are quite ignorant of the ways of the world. We always look for a guide to throw light on our way in order that we may walk in the true way. Though we know God helps us as a guide, yet we always look for those with whom he is well pleased. In his choicest friends on earth we find his love and kindness shine.

Your ever loving friend,

J.

What Is a Missionary?

A MISSIONARY is one who loves his land so well that he is willing to leave it; he becomes all things to all those among whom he lives, in order that his country's best may be known to all the world. He hopes to surround himself with groups of spiritual Christians who will form a self-supporting, self-governing, self-propagating and self-expressing Church."

—*The Rev. James H. Nicol.*

Fifty Years at Mardin

By Alpheus N. Andrus

Not many missionaries can boast a record like that of Dr. Andrus, now on furlough after fifty years service at Mardin, Turkey. What is more Dr. Andrus hopes to go back just as soon as war conditions allow. It was to Mardin that he was appointed by the American Board immediately after his graduation from Union Theological Seminary in 1868, and there he has served ever since as preacher, teacher and translator. Three wars in which Turkey was involved have been weathered by the mission station at Mardin, but none has proved so disastrous as the present.

WHEN in August 1914 the great war broke out, the Turkish Government started almost immediately to get her war machine in working order. Within two weeks there appeared, on a pillar at the entrance to the government building at Mardin, a flaming poster in red ink with the words, "*Sefr Berlik*," in large type. This is the Turkish for "mobilization." I at once suspected that German efficiency had prepared those posters in anticipation of what they had predetermined must shortly come to pass. We had experienced several periods of war while in Turkey, but she had never before placarded her mobilization schemes, nor had she ever before commandeered the property of foreigners who were neutrals.

At once the government gave special attention to the enforcement of the draft among the Christian portion of the population, and that for two reasons: first, because they were more obedient to government summons; and second, because it served to camouflage their secret purpose against the Armenians, while at the same time it reduced their power of resistance when the order for their deportation should be given. The drafts, which followed one another in quick succession through 1914-1915, took out from our churches, congregations and schools almost the entire number of young men—the heart and hope of these moral and spiritual forces. This was our first suffering, and what made it almost intolerable was the feeling, amounting almost to a certainty, that they would never be allowed to return.

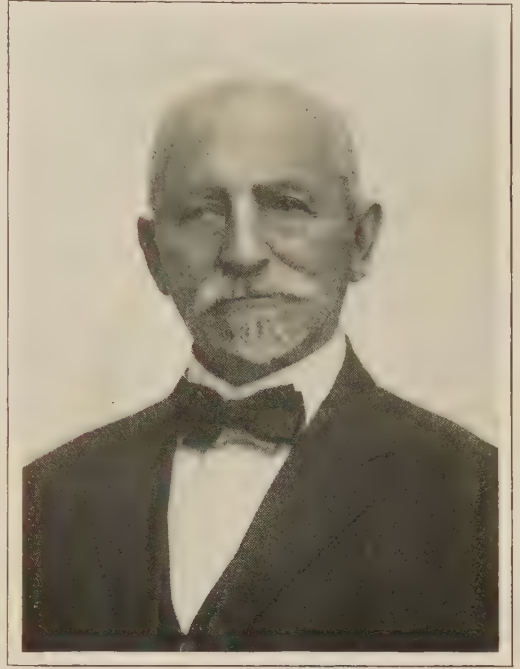
The next suffering which befell our

field was the deportation in the summer of 1915. The central government intended to confine it to the Gregorian Armenians, and special orders making exception to the other Christian sects were issued to the provincial authorities; but they either ignored those orders, or (which, also, is not uncommon in that country) acted on other and secret orders, so that in very many places they made no distinction between Gregorian Armenians and Catholic or Protestant Armenians and other Christian sects. In Mardin there was no Gregorian Armenian community, but only individuals on business from Diarbekir, Urfa, or Sevt. The government did not single these out alone for punishment but threw its net over the entire city and gathered in every kind of Christian, so that all the Christian communities, except the Old Syrian, suffered the loss of their leading members. When the men had been thus disposed of, not by deportation, but by decapitation, their families were later deported to the plains, only to perish there by exposure, sickness and hunger, as well as by the sword, if not taken captive by Arab, Koord, or Circassian. Then, in addition to all this loss, the government further afflicted this field by deporting three of the eight missionaries at Mardin to Diarbekir—Dr. Thorn, head of the medical department; Miss Fenenga, principal of the Girls' Boarding and High School, and myself, the senior member of the station. The intention was to court-martial us there, which in Turkey means a mock trial, and, *presto*, off goes your head! But the American Embassy protested and procured a change from court-martial to

exile to the cold of Sivas, and later to the shores of the Bosphorus.

The third suffering, and one which grew out of the wholesale character of the deportations, was that inflicted by the Koords of those regions. When they saw that the government was not confining its operations to Gregorian Armenians, they naturally inferred that, to use their own expression—"*Firmani Fellah Rabooyah*"—which being interpreted means, "The imperial order against Christians has gone forth." They, accordingly, made local risings against the Christians, without distinction,—Armenians, Syrians, Chaldeans—attacked their villages, killed, plundered, burned, took captive women, girls, and children, and in some places planted themselves in the villages they had wiped out. Our entire Kulleth church, pastor and people, was destroyed along with the village of not less than 1,200 souls. In like manner the Koords (aided by the treachery of soldiers sent to protect the people from the Koords) destroyed our out-stations of Abraham-eeya and Goële, and killed off and scattered most of the congregations of Wevan Shehir, Benabeel and Midyat.

These three sufferings of our field in 1914-1915 ruined half of our native staff of workers, nineteen out of thirty-nine, and more than half of our people in the



DR. ANDRUS

twenty out-stations, notwithstanding that only a few were Armenians, and none of them Gregorian Armenians. For the last two years, now, all we know of further losses is the reduction of the mission band from five to three.

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Armenian Relief Committee Notes

Money Cabled Reaches Relief Centers

A CABLEGRAM from Mr. Favre, a relief worker in Switzerland, has recently been received gratefully acknowledging the receipt of \$10,000.00 sent by the American Committee for Armenian and Syrian Relief for the maintenance of Armenian students in the college of Geneva in Switzerland. This sum was raised by the Armenian Union in America and was cabled direct to a center of distribution in Switzerland.

\$250,000.00 for Persian Relief

Cablegrams bring assurance that money cabled early in the month for relief work in Teheran has been received. The cablegram reads in part as follows:

"ACCEPT OUR THANKS FOR VERY GENEROUS REMITTANCES. APPALLING DISTRESS CONTINUES. HUNDREDS DYING. FEEDING ABOUT TWENTY THOUSAND TEHERAN."

Palestine Relief

Word just received from Cairo brings information that the \$111,200.00 cabled to Stephen H. Trowbridge for relief work in Jerusalem has been received and will be applied at once to the work in Palestine.

Constantinople Report

A confidential report brought out of Constantinople by an American formerly attached to the consulate brings assurance that relief distribution within the Turkish Empire is still effective.



TEMPLES ON MOUNT ABU, INDIA

MOUNT ABU RISES LIKE A GRANITE ISLAND IN THE MIDST OF LOW PLAINS IN CENTRAL INDIA, IN THE RAJPUTANA STATE OF SIROHI. TO ITS MANY TEMPLES YEARLY PILGRIMAGES ARE MADE BY THOUSANDS OF JAINS, SHRAWAKS AND BANIANs. THE TWO TEMPLES SHOWN ARE AT DEULWARA, ABOUT HALF WAY TO THE SUMMIT, AND ARE OLD AND BEAUTIFUL SPECIMENS OF JAIN ARCHITECTURE. ONE, DATING BACK TO 1032, CONTAINS IN ITS CHIEF CELL A LARGE CROSS-LEGGED FIGURE OF THE GOD PARSWANATH, WHILE IN THE SURROUNDING SMALLER CELLS ARE OTHER IMAGES OF THE SAME IDOL. BOTH TEMPLES ARE OF WHITE MARBLE, ELABORATELY CARVED TO THE FINEST DETAIL.

Community Snapshots

By Harry F. Ward

Laymen hold the key to the problems of community life and progress. Sometimes pastors need to be urged to activity in the solution of these problems, but more often laymen, consciously or unconsciously, hinder the broader development. Our conceptions of our responsibility, duty, and opportunity in this matter need reconsideration. Professor Ward writes as the expert that he is on all social problems.

AT a summer students' conference a group of men from a number of colleges were studying the topic, "Christianizing Community Life." They were asked off-hand to mention the most unchristian fact or condition in the life of the community in which they had lived the longest or with which they were the most familiar. This called purposely for a snapshot judgment; but behind that judgment there was experience and knowledge. The quick reaction to the question was likely to bring out that community need which was most contrary to the purpose and ideal of Christianity, while reflection would be liable to result in an indecisive judgment.

Where to Begin

The object of this method was to determine the place to begin the task of Christianizing community life by showing the evil that had first to be removed or the constructive task that must first be undertaken. Here is the simplest form of the survey method, which is absolutely vital in modern Christian work, because by its use a program can be developed which will focus Christian forces upon the exact needs of each community.

It will at once be perceived that behind the method and the question there is the missionary motive. The life of the community, as well as the life of the individual, is now conceived as the missionary field of the Christian gospel. The missionary task is conceived as not only the preaching of the gospel to the individual and the community, but the expression of the gospel in the life of the community and the individual. From this point of view one of the first under-

takings is to remove and change those things that are hostile to the Christian purpose and program. This has always been a result of the preaching of the gospel. The method of community study enables the task to be done more intensively and more effectively.

Results Tabulated

Forty-six persons were in the group mentioned above, and it was first necessary to classify them according to the communities on which they were to report. The fundamental differences between communities do not arise out of mere difference in the size of population. They develop out of differences between the economic life of communities. They are determined by the manner in which the majority of the residents of a community earn their bread and butter; whether it be by agriculture, as in the farming community; by industry, as in the manufacturing city; by trading, as in the seaport; or by keeping boarding-houses, as in some college towns. In this case the types of communities represented were as follows: agricultural, 11; industrial, 23; mixed, 6; suburban, 6. When the answers to the questions were tabulated it was found that those un-Christian conditions which occurred in more than one type of community were as follows:

Agricultural, 11.

Liquor, 4.
Religious
Indifference, 3.
Vice, 1.

Industrial, 23.

Vice, 6.
Bad Government, 6.
Class Cleavage, 5.
Liquor, 4.
Religious
Indifference, 3.

Mixed, 6.

Religious
Indifference, 5.
Recreation, 3.
Class Cleavage, 2.

Suburban, 6.

Religious
Indifference, 3.
Liquor, 2.
Self-interest, 2.
Class Cleavage, 1.

Religious Indifference Leads

In considering these results there are at once evident some common factors. This means that the Christian forces in different communities and in different types of communities are working at the same problems. They need, then, to interchange their experience and it becomes the task of the denominational and inter-denominational organizations to achieve some degree of standardization to help these local communities avoid the waste of ignorant and misdirected effort.

In the whole forty-six communities indifference takes first place, appearing fourteen times. In this summary is included the fact that three times it was called "Moral Indifference," and once was mentioned as "Religious Ignorance" of the foreigners in that community. This term does not refer to any condition within the churches, for the students were especially warned not to answer in terms of church life but only in terms of the life of the community. The most common and outstanding community fact to be reckoned with by those approaching the communities with a missionary purpose is a condition of apathy which makes people indifferent to the higher interests of life. Yet churches had to respond to moral and spiritual ideals from their earliest days and to see that such ideals are of the finest, should be one of the church's principal contributions toward a high toned community life. No function could be more important. If then these answers are in any way typical of general conditions, it means either that the machinery of the churches is not at present adapted to this purpose, or else the churches have not yet applied themselves adequately to it.

Liquor, Vice and Class Distinctions

The next conditions that stand out are Liquor (10) and Vice (7). Here is a sign of promise, for evidently a number of dry communities were represented in this group, and it is further evident that the campaign of the last decade not only against commercialized vice, but against all forms of sex immorality is making headway.

A somewhat striking result, consider-

ing the communities as a whole, is that third place should be given to Class Cleavage (8). In one suburban community this was spoken of as "Class Distinction," and in one industrial community, as "Race Cleavage." The fact behind the answers was that the life of the communities described was so divided into sections, with such antagonisms or lack of contact between them, that the gospel of brotherhood proclaimed by the Christian teaching was constantly denied in fact. Not even the churches were able to cross the lines of cleavage established by modern industrial conditions. As in the early church, Christianity today is being troubled and limited by class distinctions even within its own ranks. Just as in India one missionary task is to abolish caste, so here in the United States the same need calls. This is a general and not a local problem. It calls for the attention of the leaders of all the Christian forces.

Problems Common to Country and City

A consideration of conditions which are common to different types of communities offers some interesting suggestions. It shows that the city and the country village have a common interest in fighting intemperance and vice. The former they have learned to combat together through the Anti-saloon League. They have yet to learn to organize their forces for cooperative study and attack upon the latter. It is significant that while recreation conditions appear as a need in the other three types of community, nobody from an agricultural community mentioned them. In the other cases it was the evil influences of commercialized recreation that were brought out, with one exception, when "lack of recreation" was spoken of. This is undoubtedly one of the most potent factors in producing the vice of the village and the countryside. The agricultural community must help the city through state action in controlling those forms of commercialized amusement which tend to debauch the youth of the country whom inter-urban transportation takes so readily to the town. On the other hand the city must help the rural community to apply all the knowledge that has been gained in recent studies of the sex ques-

tion for the checking of the secret vice that there develops.

It appears that the suburban community, which usually considers itself as without spot and blemish, is troubled with the same un-Christian conditions that are to be found in the industrial community. It has its "class cleavage" and its bad housing section. Almost always there is an immigrant group, a "shanty town," hanging on the fringe of the fine suburb. In common with the agricultural community it is troubled with self-interest. It is self-centered; separated by indifference, comfort and ignorance from the great world issues and the struggles of the common people. One way to remove this self-centering and to break through the class cleavage of these communities is by mission

study classes, which should result in practical contact with the immigrants and other less-favored groups near by.

It must be noted that of the forty-six communities, ten mention conditions which are peculiar to themselves alone, and that several of the others mention conditions that are common to others in terms which indicate that there is a peculiar local aspect to the problem. This means that standardization cannot be carried too far. No one method and no one formula will suffice for any aspect of the missionary program of Christianity. Social salvation must be worked out with fear and trembling. It calls for individual initiative and pioneer measures. It demands that the missionary spirit be localized in every community and personalized in every Christian.

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Out in the Field

More Good Work on the Pacific Coast

A SERIES of conventions, conferences and dinners was held in Washington and Oregon during March. These were all attended by Secretary W. E. Doughty with a strong team of speakers from the East and secretaries and others on the Coast.

Four three-day conventions were held at Walla Walla, Bellingham, Salem and Medford. Parallel conventions for women were organized in each city. The registration for men and women was fairly equal and ran from about 700 to 1,000. In addition to the conventions, meetings were held in Spokane, Seattle, Tacoma and Portland.

Considerable time was spent in securing members for the northwestern committee of the Movement and about twenty-five men were visited personally and their cooperation enlisted. This will insure a very strong backing for Mr. Frank C. Jackson, the secretary for the Northwest.

Following the series of meetings men's luncheons were held in California at Oakland, San Francisco, Pasadena, Los

Angeles and Riverside. A promising Laymen's Missionary Movement Committee for the Southwest has been organized with Judge Curtis D. Wilbur as chairman of the northern section of the committee, and Mr. A. L. Hamilton, mayor of Pasadena, as chairman of the southern section. Mr. Charles H. Barker of Los Angeles is the treasurer. A strong program is being outlined for next year and plans are shaping up very satisfactorily.

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Ohio Registers

THE first conventions organized in the Pittsburgh Division by Mr. Clarence P. Burgess were held at Zanesville, Ohio, April 7 to 9 and at Cambridge, Ohio, April 10 to 12. Both meetings were very successful. The registration totaled 1,051 in Zanesville. While the registration was not quite so large in Cambridge (604), the attendance at all the sessions was even larger than at Zanesville. Mr. Burgess will remain on the ground for some time for conservation work and is outlining a strong program for the division for next season.

Other Conventions

BEFORE this issue is delivered General Secretary Millar will have attended another convention of colored men at Augusta, Georgia, April 21-24.

Under the direction of Secretary Laflamme the laymen of Amsterdam, N. Y., will get together May 5-7.

Secretary Holloway is busy planning for gatherings at Bridgeport, Conn., May 12-14, and Stamford, Conn., May 26-28.

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Ways That Win

A Successful Canvass

THE Every Member Canvass of St. Paul's Episcopal Church of Albany, New York, brought the following encouraging results. Out of a membership of 560 called upon, 203 new contributors were secured. Two thousand dollars in new money for missions and benevolences and three thousand dollars in new money for church or parish expenses, brought the gain in parish revenues to five thousand dollars. Thirty-nine men conducted the canvass.

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Movies Help Out

THE Rev. E. O. Schwitters, pastor of the Mount Pleasant Reformed Church, Schenectady, N. Y., introduced a novel feature in the last Every Member Canvass of his church. This was to throw on the lantern sheet at the evening service fully a dozen slides showing the results of each team's work and the total amount received.

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How One Pastor Serves with His Books

THE following encouraging and altruistic notice is taken from the calendar of the Methodist Church of Welsh, La., James W. Harvey, minister:

Offer of Free Service

I am prepared to secure for you any book, paper or magazine published. If you need Bibles or Testaments I can get any kind and at any price to suit you. For all your wants in the book line, I shall gladly serve you. For reference, you are welcome to my library of 1,000 volumes.

Herein lie the charm and value of books. They give us converse with the great, the wise, the good. They open

closed doors and unfold vast vistas. They make possible a new world. And your spirit roams afar, but the mind and heart come back with treasures from the far country for the cleansing and beautifying of life.

—The Expositor

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Beating Previous Records

ON March 24 the Grace Episcopal Church of Albany, N. Y., put on a canvass which resulted in an increase of over thirty per cent. for parish support and over two hundred dollars pledged for general missions. This is the first time in the history of the parish as far as known that anything has been pledged or given for general missions.

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How Much?

DO you say, "To what extent ought I to give to the work of God?" I will tell you as nearly as I can. In the course of a conversation with my dear old life-long friend, Sir Percy W. Bunting, he said to me, "What troubles me is not how much ought I to give, but how much dare I retain!" There you have it. It is not I; it is not the officer of this missionary society, who are asking you; it is our Lord Jesus Christ himself. Can you refuse so small a thing to him?

It may be said, "How can you ask for money in times like these?" Do you not remember how, before the war, most of us thought we were giving to religious and secular objects quite as much as we could afford? Then this awful struggle came, and we found we were doing no such thing. We doubled the amount, and discovered to our surprise that we were little, if any, worse off than before.

—Dr. Howard Barratt.



Christianity Versus Heathenism

HERE is a case in which the rising generation may be excused for thinking it knows a little bit more than the past. The big chief is Lokoka, most powerful Nkundo leader in the district of the Disciples' Mission Station of Monieka, Congo Belge, with one of his eight wives and two children. The chief, wife, and little girl are not Christians, but the son became a Christian when he went to the boys' school at Monieka. When the boy succeeds his father as chief, the Christian influence ought to be strong.

+ + +

Missiongrams

Bible Work in Russia.—Writing from Petrograd at the end of November, Dr. Kean, the Bible Society's secretary for Russia, could say: "I have news every week from all our depositaries. They meet with no hindrance in their work of circulating the Holy Scriptures. We attend to our own business and find ourselves left in peace to pursue it. True, the darkness of winter is upon us; but the skies will get bright by and by."—*The Bible in the World*.

A Remarkable Vessel.—Strange things often turn up incidentally in the midst of prosaic missionary operations. In order to transport certain building material to St. Jan for the building of the church at Emmaus destroyed by the hurricane of 1916 it will be necessary to charter a schooner. The vessel secured for this purpose is the old *Vigilant* with a history of a hundred years,—an old privateer, smuggler, slaver, man-of-war, and now a sedate, though rakish looking trader. She ought to take the whole invoice, even though the barrels of cement will not be packed as close as the slaves were, when they were laid like sardines on the bottom of the vessel. Strange indeed it is, that such an unholy vessel should now serve mission uses.—*The Moravian*.

New Missions.—Two new stations opened in Korea during March, at Kinko and Toto sen show that opportunities are not lacking.—*Oriental Missionary Standard*.

The only way to have a new world after the war is to prepare now to make new men. The old wine bottles must be discarded. The wine of a new day will soon pass away if we fail to supply new and fresh containers.—*Western Christian Advocate*.

Religious Survey at Camp Dodge.—National army men at Camp Dodge, Iowa, represent numerous religious beliefs, according to a survey completed by Chaplain H. B. Boyd, pursuant to instructions from the War Department:

Soldiers of the Catholic faith outnumber any other one Church and total 2,583. The Methodists are almost as strong with 2,346. Those included under the heading of Lutherans total 1,810. Presbyterians 1,312, Congregationalists 533, Baptists 663, Christian 629 and Episcopalians 541. Those who claim no affiliation rank fourth in the list.

Many beliefs not often spoken of were discovered by the chaplains in compiling the census. One man set down as his religious faith "Mil-lineal Dawn," one is listed as an "infidel," one as a "Mormon," three as "Spiritualists," eleven as "Atheists," five as "Agnostics," two as "Holy Rollers," one as "Theosophist," one "Rationalist," one "Liberal," and one "Moralist." The list shows there are seventeen "Quakers," thirty-two "Mennonites," one "Salvation Army" worker, ninety-one of the "Jewish faith," two "Moravians" and four "Nazarenes."—*American Lutheran Survey*.

The German Kaiser has done more to discredit the Christian conception of God in the minds of thinking men than any man since the days of Julian the Apostate.—*Western Christian Advocate*.

Love's Expression. This expression of one's love in little things requires time, attention and thoughtfulness. If we are really to minister in Christ's name, and to minister unto others as unto Christ, we shall hardly succeed without the sympathy that is free from preoccupation and able to put itself in the other's place. And our love to Christ will best show itself in similar care in the trifles of our daily life.—*Henry Churchill King*.

A Great Hymn Writer.—Time and again since the beginning of this terrible war, anniversaries and centenaries of the birth of men and women who did much good in the world and who deserved recognition, have passed almost unnoticed. One of such is Dr. John Mason Neale, who was born in London, 1818, and who en-

riched catholic hymnology with inspired versions of ancient Latin and Greek hymns. He was an Anglo-Catholic, with a leaning to the Eastern Church, and was regarded by his own party as something of an eccentric. Among his versions are the hymns from Bernard of Clairvaux's poem, "Jerusalem the Golden," and "Brief life is here our portion." Among hymns of his own creation are "Art thou weary" and "Around the throne of God in Heaven." It is an unconscious habit of worshippers to regard hymns as compositions that have sprung spontaneously into existence. They sing them for the most part without knowledge or thought of the authors. Some hymn-book compilers, indeed, have been guilty of the gross injustice of suppressing the authors' names. But surely the men and women who have given to the churches immortal hymns deserve to be thought of. Dr. Neale is a striking illustration of the rule that the most inspired hymn-writers are not found among the classic poets, but among the devout souls of every class in almost every land.—*Christian Work*.

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